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PORTRAIT

OF THE

REV. THOMAS TAYLOR ;

OR THE

HYPOCRITE UNMASKED.

BY WILLIAM JACKSON.

"And Nathan said unto David, Thou art the man."—2 Sam. 12, 7.
"I will answer thee, and thy companions with thee."—Job 35, 4.

HALIFAX, N. S.

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1835.

A PORTRAIT, &c.

REVEREND SIR,

To take a little notice of your *unchristianlike* "letters," addressed to me on "CHRISTIAN BAPTISM," is a sacrifice of dignity I feel myself called upon to make. For you, Sir, who can make statements so utterly destitute of truth, while in possession of proof to the contrary, and that for the purpose of doing me an injury, I cannot help feeling that contempt your meanness so well deserves.

I have carefully read your scurrilous production, and am led to the conclusion, that it stands without an equal for calumny, and reproach; and was I not to make many, and great, allowances for your youth and inexperience, I should have to look upon you as a person too base to demand my attention. And although I am enabled to say with a suffering Saint of old, "None of these things move me;" (Acts 20, 24,) I feel it a duty, though a painful one, which I owe to God, to the Public, Myself, and You, to expose your abominable conduct, hoping that thereby you may be led to repentance, and find that "MERCY" you delight in refusing to show to me.

You evidently appear, while writing, to have laid aside, not only the character of a *Messenger of mercy*, but that of a *Christian* also: and could I do the same, I should then consider it beneath my rank as a *man*, to take up all the calumnious, mean, low, and insignificant language, with which your "letters" are so replete. I shall therefore confine my remarks to those glaring "*falsehoods*," and *misrepresentations* which appear most to demand an exposure.

You must certainly be aware, Sir, that I can look upon you in no other light than that of a SLANDERER! a character of which Hell itself can never boast a fiend so foul. You have gratified your malice in endeavouring to rob me of that which can never *enrich* yourself, but the loss of which must make me *poor indeed*! Had you have entered my dwelling at midnight, or have met me on the highway, and have stripped me of all that I possessed, you would have

acted more like a man than what you now have : for by industry, economy, and the blessing of Providence, my loss might have been repaired, and happiness again restored to my family. But no, such petty acts of revenge are far too mean for you,—you can think of nothing less than the complete ruin of both me and mine. You, perhaps, will say, “I have done it openly ;” and so you have ; but that only serves to blacken your crime, inasmuch as it is the more likely to be believed ! You have told your tale of slander to an unfeeling, uncharitable world : many will believe it to be true ; and hence you have robbed me of my “ *good name*,” which is of more value than *great riches* ; (Prov. 22, 1,) and which neither industry, charity, nor time, can fully repair.

I shall now, without any further consumption of time, proceed to draw your “ *PICTURE*” in the best manner of which I am capable ; and as it is more than probable you will have to take several painful sittings before we come to the finishing stroke, you must try to comfort yourself with the consideration, that not only your FAMILY, but the CHURCH, yea, and the WORLD too, will have your “ *LIKENESS*” to look at; whether you be present or absent, dead or alive !

And now, Sir, with your permission, we will just glance at the fourth page of your pamphlet, entitled “ *THE BAPTIST COMMENTATOR REVIEWED*,” where you accuse me of having “ *treacherously wounded an absent friend by my ruthless sword* ;” and in the rancour and bitterness of my feelings have *anathematized* all the Pedobaptists on the face of the globe.” To these charges I answer Those who have read my Pamphlet, entitled, “ *WHAT THE SCRIPTURES SAY ON CHRISTIAN BAPTISM*,” must certainly know that, your accusations are false, and unless, like you, a man would suffer himself to be blinded by prejudice, and inflamed by revenge, he could never make such unfounded assertions. On the same page you appear to be in great trouble, and say, “ *You have publicly denounced me as a baptized infidel*.”—Against a tongue and pen like *your’s* there is no defence, like poisoned arrows they inflict wounds incurable !—you make bold assertions, and let fly your envenomed darts, without provocation, or warning ! Why did you not point to the page, or person from whom you got your information ? Hem ! Information ! yes, information !—You are speechless, Sir ! you knew you were writing a falsehood, to the injury of one who never injured you, when you wrote it ; and allow me to

tell you now for your "information," that had I have called you a *baptized infidel*" you would have been called out of your name, seeing I believe you never were baptized.

After telling me I need not expect, or, rather presume to ask," for mercy, you remind me of having given the world a "portrait in the "Man of Sorrows:" and in return, allow me to remind you that I am now giving them another in the "Man of Sin." And let me ask you, what have you to do with the "Man of Sorrows," unless it be to show your spleen, and expose yourself?

Surely, Sir, you must have thought, that those who read your book would never take the trouble to examine to see if what you said was correct, or, with all your thirst for revenge, you would certainly have had more love for yourself, admitting you had none for me, than to have told such malicious lies for the purpose of making me appear a public liar! You say on page the 6th,—that after promising to "give a reply," you turn over and "lo! I say, I shall not *attempt a reply*." You know it is not so: and you knew it when writing it, as you acknowledged at the commencement that my book was before you.

We have got no further yet than your eighth page: and though this is but our second sitting, I can assure you, Sir, that we shall find but little difficulty in producing a striking "likeness;" for every time I take up my pencil you look more and more like yourself. And the leading feature of your "portrait," and that which must at once strike the eye of every beholder, is that of LYING! For had you not have been accustomed to it, it could hardly be thought that you would have made such rapid advances in so short a time. Having already made so many false assertions, and imagining that others will readily believe all that flows from your pen, without once questioning the truth of it, you grow bold in calumniating your neighbour, and fearlessly state as facts all that your evil heart would desire to be true. Maddened by revenge and blinded by prejudice, you madly rush on resolving either for "death or victory!" and without stopping to reflect on its consequences, you unceremoniously state that what I have written on "*Baptism*" I have copied from "*Pengilly's Scripture Guide to Baptism*." You remind me also of the "frightened horses" standing by the water's edge." But I believe I should have said "*terrified horses*:"—well be it so;—and allow me to say that it happened very well they were not "*asses*;" for I might have concluded that

one of them in his fright had broke loose and run away. You unhesitatingly affirm that "All the passages of Scripture that I have cited were collected for me by that author." Allow me to tell you, Sir, that what you have here palmed upon the public for a *solemn truth*, is an awful falsehood! and must appear so to any unprejudiced mind who compares the two books. That I have took up the very same passages I will readily allow; for when that "Blessed man" (Ps. 1. 1, 2) wrote to inform the world what was "Christian Baptism," and to whom it should be administered, he took up all that the "*Scriptures*" had to say about it; and hence I was compelled to take up the *same*, or do as you have done, namely, "teach for doctrines the commandments of *men*." (Mat. 15, 9) But I need not tell those who have read both for themselves, that, I have not taken up those passages in the same order that "*Pengilly*" has done; having taken them all up, in exactly the same order in which they stand in the "*Scriptures*," and that the attentive reader will perceive Mr. P. has not done. And though I am convinced I know but little of the "*Scriptures*," compared with what I might, or ought to, have known, I believe those who sit regularly under my ministry, would not be easily persuaded that I am not capable of collecting for myself. I am aware, Sir, that you have, though undesignedly, conferred an "honor upon me and my little book," of which we are not deserving, in placing us side by side with that great and good man (Pengilly) and his book; for although there is not one solitary sentence of mine like his, the resemblance is so great, "that they do look like children of one family;" and go to prove the truth of those doctrines I am continually laboring to inculcate, namely, that the "*Scriptures of truth are the only sufficient rule of faith and practice*;" and that if men would be willing to be guided by the *Word of God*, instead of the word of man, there would not be so many contentions about what is so plainly taught in that *WORD*. And were *you* to be ruled by that *WORD* you would speedily "*REPENT AND BE BAPTIZED*," and then there would be as great a sameness in *your* views on *CHRISTIAN Baptism*," as there is now in *mine* and *PENGILLY'S*."

"I have now advanced as far as your 9th page," and on which I find you there unblushingly state, "We scarcely open your book, but the Reverend Mr. Pengilly's words are evidently copied." And can it be possible, Sir, that you have grown so bold in your employment, that you would consider it a *sin* to speak the *truth*?—If not, why make such un-

warrantable assertions, without being able to produce one single proof of what you say?—you must know you have not!—And I know you cannot! Well, say you, but it “looks like it;” yes, and you may look like a Novice, but it is not that which makes you one. You must certainly be aware, that had you not have transposed, and distorted what I have written it would have borne but little resemblance to Mr. P’s. Pamphlet. I shall here remind you, as a specimen of what you are capable of doing, you have taken mine in detached parts, and transposed it, to compare with Mr. Pengilly’s, and then try to show that I have followed that writer in the order of my arrangement. O Sir! do you not blush for shame when you think of the irreparable injury you have done to me!—Was such insufferable conduct to be tolerated, the whole world would be brought into confusion, nothing that was written could be depended upon, and no man would be safe in his own dwelling!—In order that I may convince you of your unmanly treatment toward me, allow me to ask,—What do you think of the following passage of Scripture? “*One of his disciples, whom Jesus loved, went and hanged himself: Go, and do thou likewise.*”—Is that Scripture?—Yes! every word of it is Scripture!—I never—Never what!—I suppose you wish to say you never knew there was such a passage in the BIBLE. Well, Sir, I can assure you it is every word in the NEW TESTAMENT; but to make it read the way it does, I have had to do by it, as you have done by my writing. namely, transpose and pervert it, for the purpose of making it read as it now does. You will find, “*One of his disciples whom Jesus loved,*” John 13, 23. “*went and hanged himself,*” Matt. 27, 5, and “*Go, and do thou likewise.*” Luke 10, 37.

I now turn over to your tenth page, and there I find your second sentence to be a gross “LIBEL;” for the softest term you can find for me is, “*The great despiser of Commentators!*” and that because “they know Greek;”—and affirm, that “before assembled multitudes,—I cried out against Doctors and Commentators.” Surely, Sir, you must have forgotten that some out of those “multitudes,” had got memories, and that when your statements came before them they would know them to be false! I “despise” no man;—I love the writings of good men;—but I love the *Sacred writings of Scripture better*: and I believe this is my *crime*, though it would not answer your purpose to say so. No man ever heard me say to the contrary; neither do I believe that any

man, except yourself, would say that I "despise" a man on account of his "learning" the thing I so sensibly have long felt the want of: but still I say, the "*Word of God*" as given to us in "English" is a "*sufficient rule of faith and practice*:" and this is what I have constantly to preach to the people.— You next accuse me with having offered for sale "*Dr. Adam Clarke on the New Testament, Dwight's Theology, &c.*" I will give you all the credit that is your due, for your last accusation as it is certainly true: but then it is connected with so much falsehood, and misrepresentation, that it will take me some trouble to separate the one from the other. But as it does not do to think anything trouble, in these troublesome times, I shall commence, by reminding you, that more than a week, before I preached my "*farewell sermon*," you took the charge of my Church and congregation. You will, no doubt, recollect also, that you refused to take such charge while I had anything whatever, to do with it. You may also call to mind, that I objected to giving up my charge till I had publicly took my leave of my people:— and that you promised me you would take what books I had "*A. Clarke's Commentary, &c.*" to enable me to remove with my family, to the U. States. And it is likely you may recollect that after you had got possession, and I was out of the Church, that I called upon you the next week, with an invoice of what books I had; and that you refused to take a single volume from me. The next Sabbath evening before "*assembled multitudes*" I attempted to "*preach*," for the last time, in the "*Methodist Protestant Church*." You, Sir, were in the Pulpit with me, when at the close of the service, I told the congregation, that I had for sale, at my house, the very books you allude to, and which you had promised to take from me. It may, perhaps, strike your memory, that I told those "*assembled multitudes*" I had not "*so much as one dollar*" toward my passage-money," which was a circumstance you were previously aware of. Take into the account also, that I was acting as "*Book Agent*" for the M. P. Church, and that when you took charge of the same it became your duty to act as such in my stead: and then you will find but little occasion to hold up to public view my offering of those books for sale, as a "*trait of inconsistency in my conduct*." Allow me to say, Sir, by way of closing this "*book*" concern, that you would have acted more the part of a christian in paying me for the "*books*" for which the Church did then, and still continues, to owe me, than by

holding me up to public ridicule, for offering for sale what I had on hand. On page eleren, you again maliciously charge me with having quoted from "Pengilly," and have placed a long extract from my "pamphlet," in an opposite column to one taken from that pious and learned author : yes, and you have gone out of your usual track, by comparing "notes and pages : " and still you are not able to produce one sentence of mine like one of his. But as I had to draw out of the same fountain that he did, it surely can be nothing strange for the water, not only to look, but taste alike, although drawn by two different persons, with two different pitchers. But, Sir, every page in your slanderous production evidences that your design is, with your pestilential breath, to blast my reputation, and at once plunge a dagger in my soul. For on turning over to the twelfth page, I find that you there impiously declare, that it can "neither be found in the Old nor the New Testament," that Philip was advanced to the degree of an "Evangelist : " and tauntingly ask, "What chapter and verse of Holy Writ is it recorded?" Well, sir, as you say you "do not mean what Pengilly has written," I will tell you for your information, that you will find it "written" in the 6th chapter of the Acts of the Apostles, and at the fifth verse, that "Philip was chosen for a deacon, or, if you please, to serve "*tables* : " and in the 8th chapter and at the 38th verse, it is "written," he baptized the Eunuch; and in the 21st chapter, and at the 8th verse, it is "written" "Philip the Evangelist," &c. And for your further information, allow me to say, that notwithstanding all the bold and unwarrantable assertions that you have made, and may continue to make, to the contrary, and although there may be some resemblance between the two books, in consequence of both writers keeping close to the Scriptures, I do hereby solemnly affirm, that I never copied one single line from "PENGILLY'S GUIDE TO BAPTISM : " neither do I recollect ever seeing it, till I saw it in Mackinlay's book store, the Saturday night that my "pamphlet" was carried there by the Printer, to be offered for sale the following Monday.

It appears, sir, that you can glory in nothing so much as slander, and stoop to nothing less, than the slaughtering of my character, or you would never say, that my "ridicule of the knowledge of the Greek language, is insufferable."—For you certainly know that it is out of your power to prove what you here assert ; and till you do I can look upon you in no other light, than as being one of your "father's children."

On your thirteenth page, you seem to be very much amused with a "CURIOUS DIALOGUE," supposed to have been held between your "unlettered friend" and myself, Mr. J., and as you expressed your sorrow "to be under the necessity of interrupting us," there can be no objection on your part, to our resuming the conversation when we shall happen again to meet. And I can assure you, I consider him such a good-humored civil sort of a man, and have such a desire to please your reverence, that I shall embrace the earliest opportunity of doing so.—Here he comes!—

Mr. J.—Good morning, my "unlettered" friend!" What book is that you have under your arm? *Friend.* It is a Family Bible, Sir. Mr. J.—That is the best piece of furniture you can have in your house. *Friend.*—Yes Sir, and to me the most useless! Mr. J.—I am truly sorry to hear you say so; for though you cannot read it yourself, you may get some one to read for you. *Friend.*—Excuse me, Sir, but I believe you are under a mistake in supposing I cannot read the Bible; for I have a good *English* education, and love my "bible," though I cannot understand it. Mr. J.—Why do you not procure an "*English*" bible? and then you would be able to understand it! *Friend.*—This is an "*English*" bible; but what profit can it be to me, unless I understand "Hebrew, Chaldee, and Greek?" Mr. J.—If you will allow me so to do, I will prove to you from that same book, that it is "*profitable*" to "*know the Scriptures,*"

Friend.—What use can there be in appealing to a book that has imperfections, and deficiencies so evidently marked out in it, seeing that it may happen that the very passage you refer me to, may be one of those that does not *mean* what it *says*? Mr. J.—I understood you to say, that, you did not understand "Hebrew, Chaldee, and Greek." *Friend.*—Neither do I, "no, not even a syllable." Mr. J.—Pray tell me, friend, how you came to know that there were "inaccuracies and misrepresentations" in the Scriptures, seeing you acknowledge, you do not understand them? *Friend.*—My Minister tells me so. Mr. J.—It looks like one of YOUR Minister's assertions: for it is certain, that one of CHRIST'S Ministers would never have told you so: but do tell me, who is your Minister? *Friend.*—That gentleman who first introduced me to you. Mr. J.—I really thought so, for it requires a degree of arrogance, impudence, and ignorance, that, but very few possess, to enable a man to make such bold and impious assertions. Such teachers under the name of Christ,

fight against Christ, and you have no right to believe any thing they tell you, without a proof from Scripture. See John 5, 39, Acts 17, 11 and 2; Tim. 3, 16. *Friend.*—Can you tell me, Sir, how it is, that all Scripture “*Commentators.*” so widely differ the one from the other? *Mr. J.*—For this plain reason, because they are all men, and liable to err, and no two men think alike in all things, which shows the necessity there is for our “*searching the Scriptures.*” instead of Men’s opinions of Scriptures. And if you will only take the trouble to *search* for yourself, and compare scripture with scripture, and beg of God to assist you in so doing, you will no longer live in uncertainty and be bewildered in endless conjectures. But my business is urgent and we must part; and I shall take it as a favor if you will call on me again the first time you come this way; I would also hope that you will excuse me for calling you “unlettered,” as your Minister introduced you to me as such, but I am aware, that he labors to prove other men *fools*, that he may be considered *wise*. *Friend.*—Good morning to you, Mr. Parson, and I hope the Lord will bless you, and make you useful in teaching men the *right way*. *Mr. J.*—I thank you my friend, and hope the Lord will bless you, but beseech you not to put any titles or compliments upon me, but rather give them to those who can feed on them—for I can assure you a gospel minister has to work hard, and requires better fare than compliments.

I now turn over to your fourteenth page, where I find your mortal sting is still drawn like that of the deadly adder. You first spit out your venom at me, and then lay the blame on the printer, and yourself, for suffering such “a very material error” to pass unnoticed! And such is your depth of knowledge in *divine things*, that you cannot tell whether it is “the language of the Grand Turk. or of William Jackson, who teaches, “that though we cannot all *think* alike, it is our duty and privilege to *love* alike.” *Marvellous!!* “Well did Esaias prophesy of you.” Matt. 15. 7, 8, 9. On page fifteen it would seem that you considered every part of my body was already wounded, and hence you now are determined that my “HAND” shall not escape your envenomed darts! and from the bitterness of your rage, cry out “**THAT UNWORTHY HAND.**” I can but pity you; but am at a loss to know which demands my pity most, your *ignorance* or your *malice*. But perhaps it may be some relief to you, if I answer your question by saying, I am “affected to think” that ever

I did sprinkle infants, because there is no authority in the Scriptures for so doing : " but I obtained mercy, because I did it ignorantly in unbelief."—I Tim. 1. 13. And I would now rather lose that " UNWORTHY HAND" than do so again ; for seeing that I know better, to me it would be a *sin*.—Rom. 14. 23. And I had rather *die* than sin.

After having passed over much low and abusive language, that I consider far beneath my notice, I have come to your 19th page, where you give *part* of a sentence extracted from my "*Man of Sorrows*," and have wilfully misapplied it, for the purpose of robbing it of its true meaning. The *part* you have taken is, " I became from this time more than ever popular ;" (allow me to finish the sentence) " the *news* papers were spreading my name *far* and *wide*, and this occasioned many to come and hear for themselves, who otherwise would not have done so ; and afterwards they became my friends." p. 302. Having given the whole sentence, I need only say, it relates to the persecutions I met with when I first came to Halifax ; and the public will readily perceive your evil design, in appropriating the former part of the sentence to the purpose you have done. Does this look like christianity ? On page 21 and 22, you seem to be in a strange way !—I wish you would sit still, sir, while I give you another touch ;—and then I believe you will more than ever look like yourself. You first maliciously, and falsely assert, that I had " access to Mr. Pengilly's book, and from it very largely copied ;" and then you raise a great dust about Mr. Crawley's manuscripts. And forgetting that your mask was falling off, in the height of your malice and rage, you fearlessly state, that my " assertion, or if you please, insinuation, is utterly false." But your assertions, sir, are not to be relied on, for having already made so many *false* ones it would be something out of your ordinary track to make a *true* one now. Every sentence I have written in my pamphlet entitled, " WHAT THE SCRIPTUERS SAY ON CHRISTIAN BAPTISM," is true, and I shall not recall one word. And though you say that I shall " lie under the blame, not only of being the MAKER, BUT THE LOVER OF A LIE," I believe you will not find many of the same way of thinking, for I do here state, without fear of contradiction, that there is neither *man*, *woman*, nor *child* to be found, who can hold me guilty of a *breach of promise*. And you know, sir, that is what *you* dare not say !

You seem, now, to have detected the falling off of your "*mask*," and having replaced it, you assume a degree of soft-

ness which does not belong to you. After acknowledging the honor I have done you, in placing you in one of the "niches of fame" in my "*Man of Sorrows*," you give the following note, at the bottom of page 22. "I beg leave to assure the public, that it is with extreme reluctance, that I use the sacred appellation "*Man of Sorrows*," a term which belongs so exclusively to our adorable Redeemer, and which perhaps, never was employed in reference to any mere human being, until Mr. J. published his life." Perhaps, sir, you will allow me to "beg leave to assure the public," that you carry your *best side outside*; and allow me the privilege of examining your *inside*. You "with extreme reluctance use the sacred appellation, "*Man of Sorrows*;" Why did you use it?—What has it to do with the present controversy?—your name is not once mentioned in it: but the truth is, your thirst for revenge is so great, that nothing less than my total ruin will quench it. And you may depend upon it, that your thirst will never be allayed in my destruction; for God will never leave me in your hand.—2. Tim. 4, 18. But let us hear your own objection to the term. "A term which belongs so exclusively to our adorable Redeemer." Indeed!—And pray sir, where did you get the term "*REVEREND*" from?—"a term which so exclusively belongs to our adorable (MAKER and) *REDEEMER*!" If you were acquainted with the *BIBLE*, you would certainly know, that it is a term which belongs to *GOD alone*; and so *sacred* is that "*name*" we find it but once recorded throughout the sacred page; and for your information I would point you to the one hundred and eleventh Psalm, and the ninth verse, and would then ask, is it with "extreme reluctance" that you suffer yourself to be called by *that name*?—and call others by it, when you know it belongs "exclusively" to *GOD*! Had my book been called "*THE Man of Sorrows*," the definite article might have made it objectionable, and even then it would have been but a name applicable to the Redeemer, as *MAN only*, and *not as GOD*. I think, Sir, if you will take the trouble to search your "*BIBLE*" you will find that the Prophet Ezekiel is called, "*son of man*," about *eighty-nine* times; and our "adorable Redeemer" is called by the *same "term,"* by the Evangelists, about *eighty* times. But no where in the Scriptures is any man called "*REVEREND*;" and still you have no "extreme reluctance" in being called by that "*term*,—which perhaps never was employed in reference to any mere human being until" *men* arrogantly

assumed to themselves that which belonged to GOD "exclusively." And hence you may, if you will open your eyes, and see that it is from custom alone that we give and take the term "*Reverend*" without meaning harm to any one. And from this time, I hope, if you can do no good, you will do no harm, but have pity on a "*Man of Sorrows*."

You complain about my having given you a "distorted likeness;" but you should not forget to make an allowance for my inexperience at that time, as it was my first trial; and, as this is my third attempt, you may depend upon having one more correctly taken. I perceive, Sir, on page 23, you have maliciously perverted another short extract from my "*Man of Sorrows*;" you bring forward the following middle part of a sentence, to show that I have proved ungrateful to the people in Halifax, and that "ingratitude blackens my brow," "I was almost everywhere *branded* with the black mark of ingratitude." You had not the honesty to refer your readers to the page you extracted it from; O no, that would never do, for then they would have seen that it was the Methodist's "*brand*" and whose "*BRAND*" you now are. Had you have referred them to page 218 they would soon have found out, that I was "*branded* with that "black mark," in consequence of refusing to sell my conscience for "*thirty-five dollars*!"—The fate which every one may expect to meet with, who does not yield *passive obedience*, and *non-resistance* to those "*men in power*." *Here comes Jeremy Taylor!*—You appear to have spent your strength, consumed much time, and occupied more than three pages of your invidious book, upon the question, "*Who is Jeremy Taylor?*" and the answer to it. Now, Sir, I can assure you, that I shall neither recall, nor qualify one single word; but as you have honestly confessed that you are the man, as far as your honesty goes, which is but a very little way, I will give you credit for it, and endeavor to assist your memory a little. You speak of my "*implacable hatred*" to you; but be assured of it, sir, there is no hatred existing between us, other than what grows out of your own evil heart; and this, no doubt, we shall make to appear before I have finished your picture. You maliciously charge me with uttering a shameful untruth, in saying "I knew not who Jeremy Taylor was;" and as a proof of my guilt you say, "Not long since you possessed a portion of his writings which was presented from your house to a friend of mine." And to make your statement appear correct, and my guilt evident you insultingly say, "deny this, and

you shall have name, date, and every other attendant circumstance."—So much for "a portion of Jeremy Taylor's works!" Now, Sir, it is my turn to tell my tale. You may probably recollect, that I furnished the M. P. Church with a Sabbath School Library, as also with many small tracts, which were designed for rewards for the children; and you may remember also, that I brought them with me from the United States for that purpose; and as you understand the nature of book-selling, I suppose you will not be greatly astonished, if I tell you, that, I did not read all these "books and tracts," that composed the Sabbath School Library: Well, sir, I tell you plainly I did not read them, and consequently I knew not the authors of them. But since my pamphlet came out "*a friend of mine*" informed me that one of those "tracts" was a portion of "Jeremy Taylor's works" which led me to search after one, knowing that you were taking the advantage of this circumstance to prove that I had told a "*a shameful untruth!*" And, now, if you please, I will give you a description of this wonderful portion of his works.—It is a book with a large margin, for the size of the book, and its full length is, *three inches*! its breadth, *two inches* and *three eighths*! and its thickness, *three sixteenths of an inch*! I have now given you its full size without the cover; and this marvellous "portion of Jeremy Taylor" may be seen at William Rone's Confectionary and Toy Shop, by all who wish to see it. And now let me ask, are you not ashamed of your base conduct? Does not confusion cover your face? for endeavouring to place the broad stamp of infamy upon one who you knew to be innocent of the awful crime you laid against him! Like a full-grown monster in iniquity, you next speak *evil* of me for having done you *good*! You tauntingly say, "Like him you so highly extolled before assembled multitudes at the close of your farewell sermon!" &c. I freely acknowledge that I did hold you up to my people who lay so near my heart; and considered it a providential circumstance of your coming to take the charge of them; and I was sincere in all I said. I acknowledge also, that I was acquainted with your recent conduct, I knew it was a crime of the blackest kind for which you were put out of the Methodist Church; but perhaps you will say, you withdrew; well, be it so, your crime is still the same, and will ever stand foremost on the black catalogue of iniquity! Your conduct towards me is nothing surprising; for one who would *lie*, and *swear*; and *promise*, until he had gained a female's heart, so as to gain

her consent, and promise to refuse every other offer, no matter how advantageous, that might be made her for three or four years : and in return promise to marry her at the expiration of said time ; and after corresponding with and carrying her miniature till the time is nearly expired, and she is on the tip-toe of expectation of his return to make good his solemn vows, I say, a man who could thus act, and after all break his vows and marry another, is capable of doing any deed of darkness ! This, sir, is a striking trait in your character, and was it not for the respect I have for the feelings of those with whom you are connected, you should here be painted in your true colours ; but I leave it in the shade, as sufficient has been said to show that neither your *word*, nor *oath* are to be depended upon. I still say, in the possession of the knowledge of such things I recommended you to my people. And for why ?—You had evidenced your repentance to the Methodist Church, after submitting to the punishment they considered your crime deserved, and on a profession of your repentance, you were again restored to the Church, and occupied their pulpits. Christian charity led me to believe your repentance was genuine ; and as you said God had forgiven you, I could do no other. And as I knew of no new charge being brought against you, I considered it my duty to speak well of you, believing you were restored, and consequently a man of God. But your subsequent conduct has proved that I was deceived, though sincere. And will you not hide your malice toward me ?—Has all shame and fear forsook your treacherous heart ?—If not, let shame cover you from rendering me *evil* for *good* ! You further state, “The moment you contardict me from the *press*, the two witnesses to whom you have referred, will sign a document unequivocally denying the whole charge.”—Be assured, Sir, that I am now become too well acquainted with your character to be awed by your threats, or allured by your promises. And before I go any further let me solemnly tell you, that every word I have written in my pamphlet, entitled “*What the Scriptures say on Christian Baptism*,” I firmly believe to be the **TRUTH, AND NOTHING BUT THE TRUTH** ; and whenever you publish the “document” you speak of to prove the contrary, I shall publish my *affidavit* to the truth of what they may deny of it. Perhaps your influence over those two witnesses is not so great as you may imagine it is : and I believe it is not ; neither shall I believe that they will give such a document as you speak of, until I see it. But as

it is impossible for me to tell how you might have explained what you did say, I shall repeat a little that was said both by you, and me, as probably it may refresh the memories of the persons to whom you allude, admitting it has not the effect upon you. You asked me if I believed the following passage, "And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln : and thus did he unto all the cities of the Children of Ammon." 2 Sam. 12, 31. And a similar passage, 1 Chron. 20, 3. You may recollect, that I told you I did believe it, and that because the BIBLE said it.—You may bear in mind also, that you denied it, and brought forth the *love* of God as an argument against it :—and asserted that it meant nothing more than that they were employed to *make*, or *work* at "*saws,—harrows,—axes,—and brickkilns, &c.*" If your memory is not too treacherous, you may call to mind also, that I observed, I was on my way, going to preach that night, and if what you said was correct, and the Scriptures *we had* were not the word of God, and did not mean what they said, that the very text I was about to preach from, was not to be depended upon, and I might be the means of leading the people astray, which made me feel awful.—If what little of the conversation, I have here repeated does not remind you of your assertions, I feel fully satisfied that the whole would not. But how could you know that you were the one "there portrayed," if the picture given did not *look like you*? After having given full vent to your rage, and vomited out all your poison, and having inflicted wounds incurable, you then say, "I freely and fully forgive you." *Astonishing!*—Such an act of mercy ought to be recorded on *steel*, to the honor of your compassionate bowels!!—You do not *kill me*, but you *bruise* and *wound* me, till you feel assured I *cannot live*; and then turn round and say, "*I freely and fully forgive you!!!*" And so much is your *pity* and *tenderness* excited, that on seeing me wounded, and, as you imagine, dying, you cannot help exclaiming "God be merciful to *thee* a sinner!" To this short prayer you have my hearty AMEN! But allow me to tell you, that while you "regard iniquity in your heart, the Lord will not hear you," (Ps. 66, 18,) whether you pray for, or against me. Sir, your driveling arguments on *infant sprinkling* are things by far too mean for me to stoop to, I shall therefore listen to nothing that you might have to say on any such an *unscriptural* subject: as I have already written

"What the Scriptures say on CHRISTIAN Baptism." But as I have undertook to draw your "*portrait*," I must of necessity notice your most striking features. On page 31, you prove yourself to be capable of committing any act of villany; for there you have affixed my name to that which you know is not mine! neither do you attempt to prove that it is, by giving either book or page; but having committed the *forgery*! you of course must palm it on the public as genuine! I now turn to page 34, where I find you *for once* telling the *truth*;—but, to your credit be it spoken, you immediately detect yourself in having done so,—“beg pardon” for the offence, and give us a *lie* in lieu of it.—Your pardon is granted, Sir, for we would not wish your pages to be disgraced by the *truth*! But I cannot be so ungrateful as not to thank you for your high recommendation of my "*book*," in showing how nearly my views correspond with those of that inimitable writer on "*Christian Baptism*," PENGILLY. On your next page, I find you guilty of another daring *forgery*! similar to the last one named!—But lest this pamphlet should swell beyond its intended size, I shall be able to do but little more than point out some of your most glaring and iniquitous acts, and would assure you, that though by art and subtlety, you may escape the hands of the public executioner, God will bring you into judgment! Eccl. 11, 9.

After having travelled through much falsehood, filth, and mimicry, we have arrived in safety to your sixty-fourth page, where, without a blush, you again *falsely* and spitefully accuse me with having copied from Pengilly.—How awfully foul must that fountain be, from whence such assertions proceed!—Every sentence you utter is tinged with the hue of *maliciousness*!! I have passed through more than 20 of your pages, since our last remark, and amongst all your railery, trash, and school-boy nonsense have not been able to discover one thing but what I should consider beneath my dignity as a *man* to stoop down to. And now we may truly say,

With pain, and disgust, we have read your first 'letter,'
And acknowledge we must, your next is no better.

We now commence at your 87th page, where you take a deal of pains to give me the meaning of the word "*villain*," but really, Sir, you might have saved yourself much trouble by pointing to *yourself*, for then I should have seen one after the life.—Do sit still Sir! or I may spoil the look of your face; and that would be a pity after all the pains we have taken to give you a correct "*likeness*."—If it is not "*villa-*

ny" to impose upon the Public, I am at a loss to know what name to give it.—And this you know you are guilty of in referring to *words* you do not understand, and "AUTHORS" you are not able to read!—What do you know about the "*Primary meaning of the word BAPTIZO*?"—or of *GREEK LEXICONS*?"—or of "*GREEK AUTHORS*?"—Why not honestly tell the Public, that you were only a *tool* for others, who knew better than to attack me themselves? And that while you were burning your fingers in fetching the nuts out of the fire, they were shaking their sides with laughter, while cracking them.—You know, Sir, that, a *fraternity* of Reverend Gentlemen have been long, and heartily engaged in ransacking the College, and every other place they could have access to, for the purpose of furnishing you with materials, to make another effort to support their *PRIESTLY power and sinking cause*. Nothing that you have published can you justly claim as your own; excepting the abuse,—falsehood,—rancour,—malice,—revenge,—slander,—forgeries, &c., I believe they are all *yours*.—You perhaps may lay claim also to that *wonderful ballad*, that you have given us, on page 89. For if you had the misfortune to fall overboard when crossing the Atlantic, you might have experienced the truth of that line,—"*A dolphin duck'd g an ape*."—There is another line too, which seems to set forth your present situation,—"*Sticking the feet of a flea in melted wax*."—But indeed had we time to examine it it is very likely we should have to conclude it was all your own; therefore I shall not say to the contrary. I hope you will excuse me, Sir, for having silently passed over from your 89th to your 119th page. For I can assure you, though I have not been using the pencil, I have been making use of both my eyes and ears; and I am constrained to acknowledge, that for *hypocrisy* and *buffoonery*, you surpass all I have ever seen, heard, or read of. And such is the impression, that, your physiognomy has made upon my mind, that I have no doubt when your "*portrait*" is finished, but all who are acquainted with you, will say, it resembles you to the life; and of course those who do not know you, cannot be competent judges. We are now come, Sir, to what you call "*CONCLUSION*," and which we feel it our duty to take a little notice of; though I consider it no small sacrifice of dignity so to do. In your first sentence, you speak of "*having reviewed my scurrilities and Pangilly's arguments*;"—If by that you allude to my pamphlet on "*Christien Baptism*," I must tell you in your own

words, "Sir, you utter a shameful untruth;" for you have done neither! But you make an atonement for that offence, by telling the *truth* in the very next sentence; you remind me of "those arguments based on Holy Writ," and then say, "*behind* which Pedobaptists have remained." That is the *truth*, and it is that which has caused so much controversy; for if "Pedobaptists," instead of remaining "*behind*" them, would, like the BAPTISTS remain *IN* them, all contentions about "infant sprinkling" would be brought to an end. In answer to your question, "Do you mean to insinuate that this is the genuine spirit of Methodism? p. 120. I mean to say, I believe we need not go out of Nova-Scotia, to prove that it is. And you are at liberty to ask your "*friend*," if he has not heard a Methodist Preacher, even in *Halifax*, "Thank God, that *his* was not a BAPTIST congregation! --- And as it regards yourself, your late publication proves, that the "bottomless pit" could not produce an enemy more vile! Your next question is one, that I answer more for the satisfaction of others, than for the gratification of your malice. "When you first came to Halifax, why did you not openly avow that you were a Baptist? Ans. For this plain reason, because I was not one, having neither been baptized, nor in any way connected with the Baptist church. But having so long acted the part of a *hypocrite* yourself you seem to think it quite "mysterious" that I should not "openly avow myself to be, what in reality I was not. It is true, I was convinced of its being my duty to be baptized, and had made application for baptism; but did all that qualify me for "openly avowing myself to be a baptist;"—and that in a strange land where no one knew me?—and especially so, when it must be remembered that I had no credentials with me, but those of a Methodist Protestant Minister?—Are you not ashamed to ask such a question?—when you well know, that I had not been in Halifax two weeks before that very party, for whom you are now engaged in lying and slander, sounded the cry after me, *Impostor!*—and I was called upon to show my credentials to prove I was not an impostor! Had I have called myself a "*baptist*" do you suppose they would have required no other evidence of it than my bare word?—I can assure you, Sir you begin to show yourself more and more to advantage; your *mask* is nearly off; and before I leave you, we shall be able to ascertain what are your *true* features: and the cause of all your hatred to me. For, it is my intention to have *your mask* quite off before I have done

with you, so that others may have an opportunity also of seeing you as you are. The next question that seems to demand even the smallest attention, is,—“O Sir, are you not aware that it is generally known, that you would have been a Methodist Protestant Minister to this day, holding full communion with unbaptized persons, had the members of that church bound themselves to obtain for you a salary of £120 per annum?” Answer. No Sir.—But of *this* I am “aware,” that to raise that church, and put up the building, cost me every thing but my *life* and *character*, and at the latter of which you are now making a deadly thrust. I am “aware,” also, that though “the members of that church” never knew half that me and my family were called to suffer, yet many of them knew that we frequently lacked the common necessities of life. I am “aware” also, that they tenderly loved me, and doubt not but many of them still do; and I believe most of them did all they could to help me; but they were like their Pastor, too poor to do much; and desirable as it was for me to remove my family were we could be supported, I am “aware” that they know I was resolved, rather to die with them, than leave them without a shepherd. And I am also “aware” long before you took charge of it, that I told its official members that if ever I got one to relieve me from that “church,” I would never have anything to do with another, that had got “Methodist,” as an appendage to its name; and before I left it, as is known to most of the official board, who were then in office, I told them that I would continue with them, and do as I had done, trust to Providence for a support, if they would allow me to have it as a Baptist church. Neither am I “aware,” Sir, that I have “obtained the desired stipend,” (though you assert I have) for no one is “bound” to give me one copper: and you know I am supported by a generous Public, and that is the reason why you have made this mighty struggle to spread over my public character your monster figured mantle. But it will not stick on me, Sir, it will soon blow off, and your envenomed sword will pierce your own evil heart. You remind me of having forgotten to mention, that on “the very day I was baptized by immersion—I turned my wet fingers on the face of an unconscious babe.”—Admitting that I did forget it, you have given an evident proof that your *malice* would not suffer you to forget it; and that your design was not so much to defend *infant sprinkling* as to ruin my character: for that circumstance you acknowledge was not in my book to which you

profess to reply. But lest I should again prove forgetful I will here state, that had my views, on "CHRISTIAN BAPTISM," been as clear then as what they now are, I should not have done so, no, not even to have saved my "fingers." But why did you not tell how long it was before I left the Methodist Protestant Church, that I publicly declared I would never sprinkle another infant?—To have done so would have been acting honestly; but that was more than you could do; for your having already so well acted the part of a perjurer, and vile seducer, to all who know you, has given ample proof, that you are destitute of every principle of manhood.

You speak as though you were astonished at my "inconsistency in pledging myself to reply to a work that I had not seen." If you will apply to those "unimpeachable sources" from whom you derived so much "information," I doubt not but they will further inform you, that I told them of several glaring falsehoods which I knew to be in your book, and which I assigned as a reason why I should reply. But O, Sir, are you not aware that much of your book was published abroad, before it was offered for sale? If you are not I am, and so are many others. And now, Sir, as it comes in its proper place, I shall give you credit for freely acknowledging that your remarks concerning Phillip the Evangelist, are incorrect. And I shall only say, with respect to your remarks, that I hope in future you will know better than to condemn any man upon such weak circumstantial evidence.

Now, Sir, with your permission I will attend to the advice you have given me "in expectation of my appearance before the public again:" and will see how far you have attended to it yourself. 1. "Be modest."---Had you attended to this piece of wholesome advice, you would not have given such a display of impudence, boldness, and ignorance as you certainly have done. 2. "Be courteous."—It is well we have not to judge from your writing only, or your inelegance of manner might have led to the conclusion, that you were a stranger to common politeness, and had been bred in a forest. 3. "Be consistent."—You remind me of a notorious *thief* telling a man to be *honest*. 4. "Be merciful."—Surely, sir, by this you did not "presume to ask," "That mercy I to others show, that mercy show to me;" after so plainly telling me, that I need not expect *mercy* at your hands, and afterward showing me every mark of *cruelty*! 5. "In

introducing heavy accusations against any person, be careful that they have truth for their foundation,"—This piece of advice reminds me of a *finger-post*, that points the way to others, in which it never walks itself. 3. "Remember that whatever you publish is open to animadversion."—This you certainly must have forgotten yourself, when you were publishing to the world all the falsehoods and scurrilities, that hell and your own depraved heart could invent, and that for the purpose of injuring the character of one who had done *you* every possible good !

You next say, I wish to "follow peace with all men." And now, Sir, we shall take a little pains to find out how far such a declaration is correct ; and in doing which, I shall have to **TAKE OFF YOUR MASK !**—And now, Sir, I shall take the liberty to state a few plain facts, that you may not very well like to hear, and which you will be at full liberty to confront if you can. While you were, as far as I knew, in fair standing in the Methodist Church, a rumour was made, that you were going to raise a church yourself, independent of that body ; and what seemed to confirm it was, you had rented "*Carpenters' Hall*" for to preach in. I called upon you to enquire if it was the case, and assigned as a reason for calling upon you, that had it been so, I would have informed you of something that probably would have proved advantageous to you. You told me it was not so ; for you at that time had no disposition to leave your church, though, very recently, you had thought of doing so, &c. A short time afterward, say two weeks, at most, you called upon me, to know what it was that I had to communicate to you, stating that the Committee had written from England, saying that you were to be silenced from preaching, &c., and that you were resolved not to submit to any such unrighteous acts. I then told you that my family was large, *nine* in number, and my people being poor were not able to support me, and that they had at length, though unwillingly, consented to let me go : if I could get some acceptable preacher, with a less family, or who would not be altogether dependant upon the people for a support, to take my place. I told you also that I believed they would accept of you. You consented. I proposed you to the Leaders, &c., the next Monday night ; you were approved of, for they all saw it was unjust to punish you *twice* for *one* offence. A committee was appointed to wait on you. I visited you the next day, and informed you of the same ; and also that I was intending

to return to the United States; and assured you at the same time, that if I did not meet with a Baptist Church who would receive me as their pastor, I should hire some place to preach in, and endeavor to raise one: as I could not agree in sentiment with any other. The next Sabbath I published for a Special Quarterly Conference to be held (I believe) on the next night;—it was held, and on showing your credentials you were accepted in my room and stead; and it was appointed for me to preach my farewell sermon the following Sabbath night; and it was at this meeting you engaged to take the books which I have already alluded to. During that same week, a report was *falsely* circulated, that I had engaged to take charge of the Second Baptist Church—you came to me about it; I told you it was not so; you refused to keep the charge of the Church if I stayed in the town; and I believe that report caused you to refuse taking my books. Another effort was made to keep me in the town, and you came to me about it—I had to call the Official Board together on the Saturday night,—you were present,—I told you there, that though I knew of nothing to the contrary, but that I was going away, still I would not be *bound* to leave the town, whether you took charge of the Church or not. I proposed terms of “*peace*” to you, stating that in case of my stopping in the town, it was evident none would be likely to follow me, but *baptists*; and assured you, that the M. P. Church would ever lie near to my heart, and I should do all I could to promote its welfare, seeing that I looked upon its members, generally, as the “children whom God had given me.” But all this could not reconcile you to the thought of my abiding in the town. On Sabbath evening, after preaching, you know, I publicly declared, that I had made no engagement, with any person, or persons, but that, as soon as I could get the means, I should go to the United States; and that I should not thank any one for preventing me; and then told them what books I had for sale. The next afternoon a gentleman brought me the unwelcome news, I say unwelcome, for so it was to me and my family, that the public generally were not satisfied with my leaving the Province, and as a proof of it they had, that day subscribed upwards of £50 towards a year’s salary, and that the next day, all that I required would be made up, and that I was at liberty, either to form a church or not; but stop and preach I must, and that a room would be hired for me to preach in, and which was accordingly done. And let me tell you, Sir,

it was not the bare promise of £120 per annum, that tempted me to stop ; while I might have gone, were provisions was much cheaper, and have had nearly double that amount. But I became convinced from the striking token of public love, that my Master had other work for me to do in Nova-Scotia. And you, like wicked *Ahab*, having got possession of my *vineyard*, would not be satisfied without having my *life* also. Now, Sir, here lies the true cause of your hatred to me : *I did not leave the Province* ; for before you knew that it was determined for me to continue in Halifax, you neither complained of me or my book ; and from the moment you ascertained that I was not going away you became my unwearied enemy. And, lest your people should follow me, as a vile slanderer you have found constant employment in circulating false reports concerning my character. You have endeavoured to expose every act of my life which may be represented to my disadvantage ; going first to one and then to another, telling them how very tender you were of my reputation ; and enjoining upon them the strictest secrecy, you have then filled their ears with *hearsay* rumours, to make them believe that I was a very "*bad man*,"—and you a "*deceived man*!"—But still there are many who would not believe you ; and continue to *speak* of me as they have *found* me. Another disappointment which you have experienced, I cannot help noticing, as I am aware it has tended very much to heighten your passion, and inflame your revenge :—In consequence of your former "*popularity*" in the Methodist Church, you had formed the most sanguine expectations of a great accession from the same ; but in this also you have been disappointed, and you have been looking upon *me* as the cause of all your misfortunes, until your malice toward me has become deeply rooted, and your rage unbounded. You represent me as your enemy without a cause.

But a few days after I left the M. P. Church, I wrote a letter to the "*Board on Foreign Missions*," belonging to that Church, to inform them of the change that had taken place in Nova-Scotia, I wrote in *your favor*.—I recommended you to that "*Board*" in the strongest possible terms—I did not cast the slightest shade over your character, but put the mantle of *love* over *all* your imperfections. You wrote to the same "*Board*," and shamefully misrepresented my case, and character!—and such were the slanderous contents of your letter that you would not suffer it to be read at the "*Official Board*," unless those who were friendly to me,

would *bind* themselves never to tell *me* what was in it ; and in consequence of their refusing to come under such *bond*, the letter *was not read* !—and was sent away without the consent of the church, or “*friend of mine*,” being allowed to know a word of its contents. It was no sooner finally determined for me to remain in Halifax, than you made it appear to every attentive observer, that I had incurred your hot displeasure. For on the very first Sabbath, after you had got possession of my church and people, without either consulting the Leaders’ meeting, or paying any regard to my feelings, who was present, you gave the congregation to understand that the “*Leaders, &c.*” were to meet no more at my house, by announcing that in future they would meet at brother ——’s house. And on the following night a demand was made upon me for the *DEEDS* of the Property, &c., without allowing me the sorry privilege of attending myself. I told those who waited on me, that they were the property of the *Church members*, and as an honest man I could give them to nobody without their consent. You refused me the privilege of seeing the *church*. I petitioned you by note, and messengers for one week after another, to allow me to see the members, *male and female*, that I might give up the Deeds, &c. to any one they might appoint, but you still refused to let me see the *church* that I had been the instrument of *forming* ; and said you were “not going to have the church made into a *theatre* ;” and then you went round defaming my character and representing me as a dishonest man for unlawfully holding the *Deeds* of the Property from the people. And for the information of that Church, I here state, that I have maintained *their rights and privileges*, in holding them. And that while writing the last sentence, you and eight other persons came into my house, accompanied by NEPEAN CLARKE, Esq., the gentleman from whom I received said Deeds, &c. ; and to whom I returned them, on the condition of your reading from the pulpit, before the *public congregation*, the following acknowledgment :—

“The Deeds and Papers of the Methodist Protestant Church having some time since been delivered by me to the Rev. Wm. Jackson, and the other Trustees of the Church, which Deeds and Papers since then have been in the possession of Mr. Jackson ;—he has freely delivered up the same to me, as an indifferent party between him and the Church, with the understanding, that this paper be read from the Pulpit of the M. P. Church, in a public congregation. And that I am to hold the same until authorized to give them up to who-

ever may be appointed by a Regular Church Meeting called for the purpose. NEPEAN CLARKE."

Saturday, 3d October, 1835.

I have been in your company but twice since you have had full charge of the church, and I believe we have never changed an angry word; and notwithstanding, such is your inveterate hatred to me, that you had rather break up the "*Poor Man's Temperance Society*," than you would allow it to meet in your Church, because I had formed it, and was its President !!! You will please to excuse me for calling it your church. But YOUR MASK IS OFF ! And now you are UNMASKED ;" and as I have had the painful, and difficult job to draw your "PORTRAIT," I shall endeavor to give you a summary of your most striking features.

And now, Sir, having brought you to the light, and taken off your "*mask*," I feel no hesitancy in pronouncing you to be, a *First-rate "Hypocrite !"* For you have always *two* faces, and very frequently two hearts. You have a *grave* forehead and a *wanton* heart ; and while you are *sad* without, you *laugh* within, to think how you have deceived others. You have religion in your *head*, and malice in your *heart*. You have a *clean* outside, and a *foul* inside. Your mouth contradicts your heart, and your fingers belie your mouth. Your *heart* and your *lips* can seldom walk together. In the PULPIT, you complain of your hearers' frozen charity, but never forget, in some indirect way, to commend your own. You talk largely of "*Faith, Hope, and Charity*," while you neither have the one, nor exercise the other. You point out the way to others, but walk not in it yourself. You *preach holiness*, but *practice iniquity*. You can command tears, and feign smiles. Your discourse would be good if it came from a more honest heart. At home and abroad, you turn gnats into camels. You can show well, and say well, and have not a worse thing than yourself. Among strangers you are a saint, but among your neighbours, a plague, and the blot of goodness. Like a *rotten-stick* in a dark night, none can trust to you : and unless you repent, you will at last be found amongst all other "*rotten sticks*," which will be "*bound up in bundles and burned*."

Under a sense of my own insufficiency, I have humbly endeavoured "*to draw your "PORTRAIT,"—take off your "MASK," and give you a summary of your most "STRIKING FEATURES."*—And you will, no doubt, put on a "*grave brow*," and ask, "*Have you done it in the spirit of*

the meek and lowly Saviour?"—and endeavour to insinuate that I have not. But I can assure you that I have endeavoured to possess the "*Spirit of Christ*," and have not written one word with an angry or resentful feeling. And you have only to read the twenty-third chapter of MATTHEW and the eighth chapter of JOHN, to prove, that when CHRIST addressed persons of *your* description, it was with language much stronger than what I have made use of to you. And that the Apostles pursued the same method, I need only to refer you to Acts 23, 3, the Epistles of JUDE, and the case of Simon Magus, Acts 8. 20, 21. It was evident that the Disciples and Apostles were deceived by Simon, as I have been by you, for could they have known that he had been a deceiver, they would not have baptised him; but his subsequent conduct proved that his heart was not right, and that caused every thing to be wrong; they knew him as I do you, by his *fruits*. See Matt. 7. 16, 20. But while like Christ and his Apostles, I have manifested a hatred to *your sins*, like them also, I intend to make it evident that I still *love you*; and this I shall do—1st. By noticing nothing in future that may appear from your pen, unless specially called to do so. 2d. By doing you no manner of evil; and 3dly, by doing unto *you* and *yours* every possible good.

Sir, you wind up your inimitable production by giving me six small pieces of friendly advice; and lest I should be "*branded* with the black mark of ingratitude," you will please to accept the same number in return from me. *First* "Believe on the Lord Jesus Christ." Acts 16, 31. *Second*, "Repent and be baptized." Acts 2, 28. *Third*, "Make the Word of God the *rule* of your life." John 5, 39. *Fourth*, Pray for the *Spirit* of God to be your *Guide*. John 16, 13. *Fifth*, "As ye would that men should do to you, do ye also to them likewise." Luke 6, 31. *Sixth*, "Do nothing in *Time* that you would wish to undo in *Eternity*." 1 Cor. 10, 31. I am now about to take my leave of you, and hope you will not consider me your enemy, "because I have told you the truth." Gal. 4, 16. And before you attempt to write again, I think you would do well to attend to the advice that *David* the King gave to his servants. 2 Sam. 10, 5. "Whether in your late work you have treated me justly let all lovers of truth and candor, determine. At present I have no more to add, than that I beseech the Father of everlasting comfort to show more mercy to you, than you have shown to me."

I am, &c.